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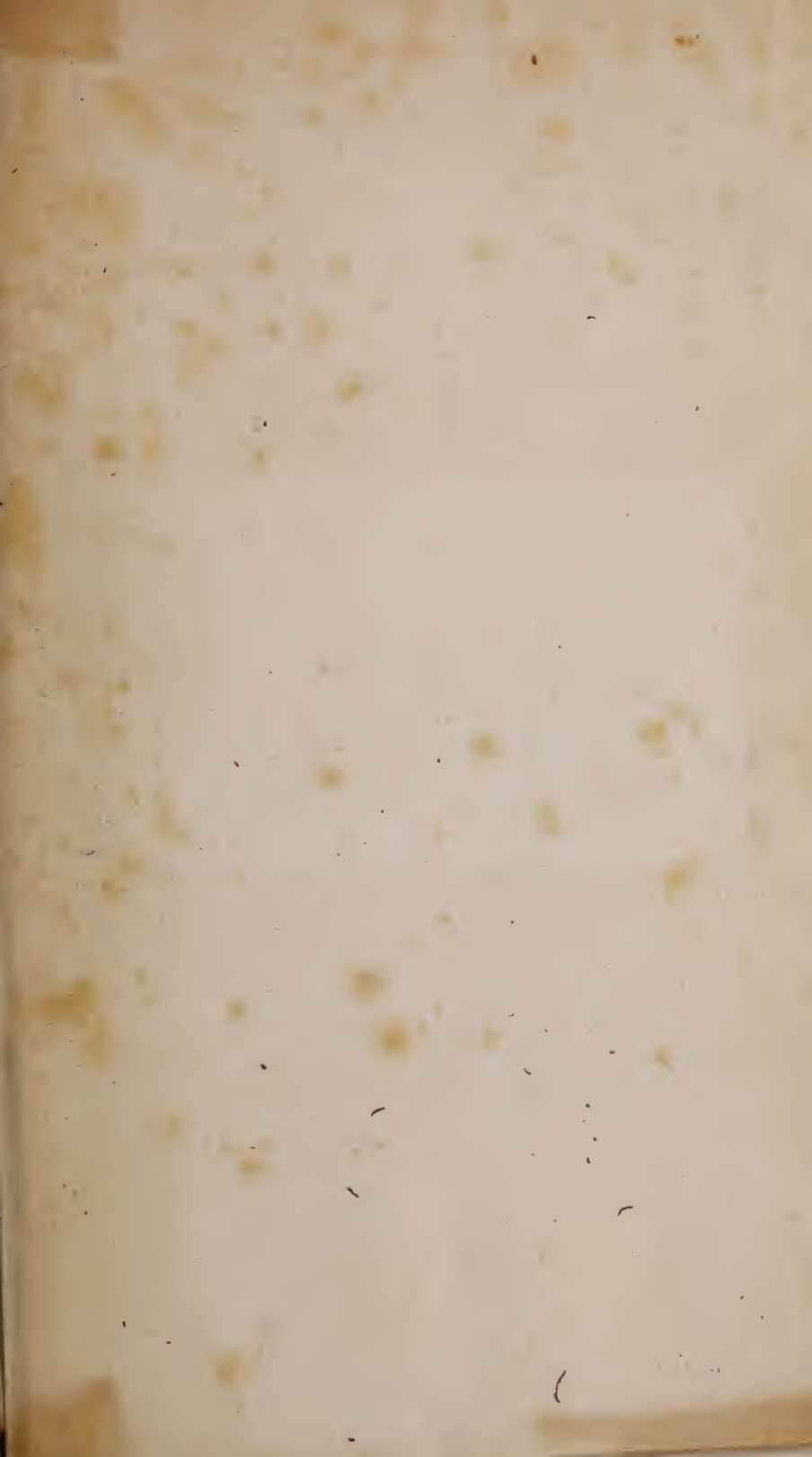
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BAPTIST MISSIONARY MAGAZINE.

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American Baptist Board of Foreign Missions.

Assam.

EXTRACTS FROM THE JOURNAL OF MR.
BRONSON.

(Continued from p. 245.)

*Conversation with Noruá bhokots—Cere-
monial purity.*

Feb. 18, 1843. Arose early and visited the doulo, the small shrine spoken of on the 15th (p. 244.) It is on a small eminence, beautified with trees and walks, on the summit of which stand two small námghors, belonging to the two parties above described. There are also two large hátis, or houses where the bhokots reside. In the houses we saw large images of Krishnu. We presently found several persons, attendants on the idols, when the following conversation took place.

Who are you?

"We are Noruá bhokots, who attend on the doulo. We are of the superior order of bhokots called *Kewolia*."

What does *Kewolia* mean?

"It means that we only attend on the service of the temple, read the shásters, take no animal life, and abstain from sexual intercourse and from labor. We are Bairágis, we have bathed in the Ganges, visited Juggernaut, and returned to this place."

And do you think that these works will procure salvation? If it is necessary that you do not marry, to obtain salvation, then it is necessary for me, and for all. If it is right for you not to marry, it would be right for me, and for all. If God designed that we should pursue this course, why did he make man male and female, and why did he establish matrimony? Dear old men, you greatly err; for as there is no sin in lawful marriage, so there is no merit in abstaining from it.

"True, true; but will not bathing in the Ganges and visiting Juggernaut, be meritorious?"

No, the waters of the Ganges cannot reach the stains of sin in your heart, it can only give you a clean body. And when you visited Juggernaut, why did you not throw yourselves under the wheels of the moving car, and secure immediate bliss, instead of coming back all this journey to endure such abstinences, and finally obtain only what you would then have so readily gained?

"O, how could we kill ourselves!"

But why do you believe that Krishnu was here incarnated, since it is not mentioned in any of the chief shásters? If Krishnu really predicted that he would be incarnated in the Kóli Jùg,* in the form of a man called *Sonko*, why do not the many learned brahmins at Benáres and Calcutta know it? The Konaikhyo, at Gowahatti, is acknowledged by the pundits as a holy place, but Bor Duár Thán never. That stone which you worship, under the idea of its having the impression of Sonko's foot, is not different from any other stone. There is no evidence whatever that it is not all a deception, the work of cunning brahmins. I have talked with your gúrús, and they can give no evidence, and until you can show me to the contrary, I shall continue to think that it is only a device got up by the brahmins to enrich themselves.

The bhokots appeared to feel the force of what I said, and inquired how they could become acquainted with the religion of Christ, about which I had spoken as furnishing the only way of salvation. I gave them several tracts and portions of scripture, and begged

* Kóli Jùg is equivalent to the iron age, which the Hindoos believe the present to be.

them to call at my bungalow, at Nowgong, for further instruction, which they promised to do. Had an interesting season at evening worship. Peter came in from Nowgong to spend the Sabbath with us.

19. In the afternoon we entered into the Hólógúri division and argued with the brahmins and bhokots there. They defended their shâsters and creed with great zeal, and often their reasoning was worthy of a better cause. The incessant muttering of their *sloks* threatened to preclude us, for a time, from bringing the discussion down to the comprehension of the numerous bystanders. At length, being required to explain them all, they left their *sloks* and entered quite candidly into the discussion.

These priests remind me of the Savior's description of the Pharisees, who were careful to wash the outside of the cup and platter, but within were full of all uncleanness. Some of them are so precise that they wash all the wood they use in cooking their rice, and all the money they receive, that they may not be polluted. On this same account they will not touch our books, nor sit with our shadow falling upon them. I was quite amused by an instance that passed before me to-day. The chief brahmin, with whom we were arguing, called for a piece of paper to write a *slok* for us. The paper, in its progress, had touched a neat little boy in our company, as it was being handed to the brahmin. "*Pro-bhu, probhu,*" cried out one of the bhokots, "you must go and bathe, you are unclean, for the paper has touched that boy." This same priest held a string of beads in his hands, which he kept counting from morning till night, repeating the names of the gods as he counted. Seeing him very intent on this ceremony, I said to him, Supposing one of your bhokots, wishing to ask a favor of you, should preface his petition by O guru, O good guru, O great guru, O excellent guru, O guru, guru, &c., &c., repeating your name uselessly thousands of times; would you not think him a fool, and altogether undeserving of your notice? And were he to address you but once, in a proper manner, would you not be much more likely to listen to his petition? Just so it is with God. When we take his holy name, we must do it most reverently, and never in the vain and inconsiderate manner you are doing it; for in conversation, in business, and while

your mind is on every thing else, you pretend to be taking the name of God. To this, numbers of the people simultaneously assented, saying God must be worshipped with reverence and according to reason.

The whole time spent here, was occupied in close discussion. They seemed to be greatly troubled at seeing Caleb and Peter such warm and able advocates of the Christian religion, and to hear their own bhokots and disciples so often approving our remarks. We endeavored to tell them faithfully that we thought they were deceiving the people, and that in their religion, among all their gods and religious observances, there was no salvation.

Since our arrival at this place, we have distributed several hundreds, perhaps I should rather say thousands, of books, which, I trust, will work like leaven to leaven this whole establishment of heathenism and delusion.

LETTERS OF MR. BRONSON.

Labors at Nowgong—Opposition of the priests—Marriage solemnities.

April 10. Nowgong. I am not yet permitted to report to you the conversion and baptism of multitudes, as some of your missionaries are. It seems to be a time of trial with us. We preach, and go from place to place, endeavoring to persuade the people to leave their idols and turn to Christ. The people are ready to hear,—they even applaud,—but none are ready to sever the last link that connects them with their long-cherished superstitions. Many of them, who have heard much of the Christian religion, appear to me like the careless, gospel-hardened sinners, I have often seen in congregations at home; ever ready to acknowledge the whole system of revealed truth, but destitute of any feeling on the subject. O that the power of God might be displayed in this dark valley.

We have distributed a larger number of books of late than ever before in the same length of time, and have received many visits from people who manifested an interesting state of mind on the subject of religion. In some instances the brahmins have stoutly opposed, and threatened to fine all of their disciples who should receive our books or listen to our addresses,—and in one village, a poor Hindoo was most unmercifully beaten for receiving and

reading our scriptures. Our school also has been opposed, but our numbers have not materially diminished; and the result of our examinations has been to gather a considerable number of new scholars into the school. The people and scholars understand the difference between schools having well-qualified teachers, and those where only a little instruction in reading, writing and arithmetic, is all that is given.

During the last month I have solemnized two marriages, at one of which we had a great assemblage of relatives and people, to whom I read and explained the scriptural representations of the institution of marriage. They seemed to acknowledge the truth and superiority of our views on the subject. Polygamy, with its attendant evils, is one of the chief causes of the deep degradation and wretchedness of this whole population.

I have just translated a tract from the Bengali, comparing the bible with the Hindu shâsters. It is in the form of a dialogue between a Christian and a Hindoo, and, though small, contains several arguments that must be felt by the Hindoos. I have also just revised the "Religious Address;" and a new edition of 3000 copies has been struck off.

Newgong mission school.

The school above mentioned was established in 1842, and is under the immediate care of a native Christian youth, by the name of Peter, who was educated at the Intally school in Calcutta.

The number of pupils in January last was thirty, with a fair prospect of increase. Its support is derived chiefly from the liberal contributions of British residents. With regard to the opposition alluded to, Mr. Bronson says, in a letter of recent date, "Doubtless the *religious* cast given to our school operations, excites the fears of parents and bigoted Hindûs. But we would rather close our school than cease to impart a religious education." This opposition at one time threatened serious injury. Before the arrival of the present teacher, Mr. B. had been compelled to employ as an assistant a Hindu pundit, who, on being dismissed, "made a most vigorous effort to persuade the pupils to leave the school, thinking that a *Christian*

teacher would be likely to expose the follies of Hinduism. The *Aumla*, or people of the native court, also came in, and protested, though respectfully, against the course pursued. I replied," says Mr. Bronson, "that it was my custom at all times, in every work I attempted, to invoke the aid and blessing of Him who only could make our school prosperous; that to receive His blessings and not return our daily acknowledgments, was brutish; that I conceived no knowledge was so important as that contained in the scriptures, since it was indispensable to our obtaining salvation; and that they must be aware that my sole object in living in this land, was to teach the ignorant multitude about salvation. I also told them that we should never conduct our schools on any other principles, &c. To all this they assented, but replied, 'We are afraid to send our children, lest, being turned away from the Hindu faith, they become Christians.'" Mr. Bronson subjoins the following appeal for contributions to aid the ulterior object of the school, the establishment of district schools under native school-teachers.

I have in a former letter intimated that one object I wish to promote, in connexion with our school, is to raise up well-qualified teachers for those destitute parts of the country, where, hitherto, no attention has been given to books. I have made a trial of one such school, and it has succeeded in favoring our interests greatly. A good set of teachers can be trained up here, who will teach each a school of fifty or sixty boys, on a salary of five rupees monthly. The books introduced into these schools will be chiefly religious, and, in this way, a knowledge of our scriptures will be rapidly spread among the rising generation. Now are there not many private individuals at home, who will gladly give two dollars, monthly, to support a school in Assam? I know that there are many, who, if they only knew how much good this small monthly allowance would do, would most gladly lay by the amount. And if only twenty such persons would unite, we should have the means of starting twenty new schools around us, embodying some 1200 children, all

under the care of the mission, and subject to a Christian influence. I hope that this representation will not be made in vain. If we do any thing for this people, we must rescue the youth and children. Christians in highly favored Christian America, do not let our lives be spent in this heathen land without putting into our hands the means of doing the greatest amount of good in our power. We shall soon close up our labors, but during our brief day of labor, help us by your contributions and your prayers.

Boarding-school for orphans—Obstacles to missionary success.

In connexion with the school for native teachers, Mr. Bronson has more recently opened a boarding-school for friendless orphan children. The design and plan were noticed in our last Annual Report (Mag., p. 213). The following letter, dated Nov. 12, 1843, gives some details of the plan, and of the way in which Mr. Bronson has been led to its adoption.

It is now nearly seven years since I left beloved friends and native country, and came as a missionary of the Board to this province. During this period I have been laboring with my fellow-missionaries, devoting myself to public and private preaching,—the distribution of tracts and portions of scripture,—the preparation of books, and the establishment of schools on Christian principles. In this way, through the efforts of us all, I trust that considerable light has been shed, and that many understand the first principles of the Christian religion. But we now seem to be at a stand, met by strong opposing influences. The priests have bound their disciples so strongly in the fetters of caste, that in very many cases where the perusal of our scriptures have opened the eyes of some to see the truth of our holy religion, they have been deterred from embracing it; knowing that these priests would subject them to the loss of all intercourse with their dearest friends, and render them, in the fullest sense of the word, "outcasts." This is one of our strongest obstacles to success in Assam.

Another obstacle is the strong attachment of the people to the customs and opinions of their ancestors. The present race of Assamese seem to have set their faces like flint against all innovation, while their ignorance and in-

dolent habits unite to oppose our efforts for their good. The establishment of common schools has not had all the beneficial effects desirable, owing to our inability to get the children wholly under our influence, or to keep them in attendance at the school sufficiently long to store their minds with truth. The parents are always anxious to procure situations for them as soon as they can possibly earn a little, or else, fearful of the consequences of our instructions, are ever cautioning them, or removing them altogether. Thus the same scholar can seldom be kept under our influence more than two or three years; he is then sent out again into the heathen world before he has acquired sufficient light and firmness to maintain his ground on the side of truth. Thus our efforts again and again prove abortive.

Under these circumstances, and with a view to meet the above named obstacles, and as a most natural way, under the blessing of God, of introducing Christianity, my mind has been led to the establishment of the proposed orphan institution, where I may collect all the friendless and destitute, but promising orphan children I can obtain from every part of Assam, into one large boarding-school, where they may constantly be kept under the influence of Christianity for ten or twelve years. In general, I propose to confine myself to children between the ages of three and eight years. When they enter, caste is broken; for they live and eat in common. Morning and evening they attend Christian worship, and a systematic course of catechising; which, with the religious turn given to their studies, cannot fail, under the blessing of God, to preserve their minds from the errors of their countrymen. I propose receiving boys and girls, and thereby introduce the education of the female sex, which is wholly neglected in this country.

In this way they will grow up a company of educated youth, without the distinction of caste, or belief in false superstitions, and well instructed into the arguments that establish Christianity. Our hope in God is, that they will not only be enlightened but renewed by His Holy Spirit, and become our converts, our school-teachers, our preachers; and form a nucleus, around which a Christian community will gradually be gathered.

It will also be our object to teach them industrious habits, and they will

all be required to spend two or three hours, daily, in some useful employment. At present, horticulture and a coffee plantation will afford them abundant exercise, and ultimately the introduction of some useful handicrafts, by which they may earn their bread, and become useful members of society.

These are the objects in view; and I see no way of operating so successfully and permanently on this *mass* of perishing people, as through their children. I have advised with the oldest and best informed Christian residents in the country, and have their concurrent testimony. And it is of little use to expend labor and money upon those that are not wholly under our influence, and subject to our control. I have always noticed that the Jesuits in every country adopt this mode of operation with great success. And in the South Sea Islands and at many other stations, and particularly at Calcutta, our beloved missionary friends have been greatly blessed in their boarding-schools.

To carry out the object, I do not, at this time, ask any pecuniary aid from the Board. I wish to see if there is not public feeling and liberality enough among those who bear the Christian name in this country, to support such an institution in Assam. As you will see by the subscription, I have received pledges for 1243 rupees. Most of these are yearly subscriptions. Our kind friend, Capt. Gordon, has himself subscribed to the object 600 rupees, yearly. And I doubt not that there are others in this country whose liberal and Christian feeling will prompt them to assist, when made acquainted with the object. Should we hereafter find ourselves straitened, and require a little pecuniary assistance, I trust that the Board will duly consider us; but, at present, it is my intention to solicit the necessary funds from this country and from friends at home. Should it please the Board to give this communication publicity, and should it reach the eye of any disciple of Jesus, to whom God has given abundance of this world's goods, I would beg leave to ask, "How much owest thou my Lord?" Are you under no obligations to help your far distant brethren to the means of carrying forward their efforts for successfully opposing the united influences that are setting in against us? And will not some of my dear friends, with whom I have taken sweet counsel, and walked to the house of God in

company, enter earnestly into the work, and pledge themselves to do something yearly for this object?

My hope is to lay the foundation of a permanent institution, that shall continue to shed its healthful influence and gospel light, until this entire province shall be converted to God.

For the sure and efficient maintenance of the orphan school, Mr. Bronson pleads the necessity of being speedily joined by an associate missionary.

No such effort should depend for its success upon the life and health of one person, and I trust that the Board will find it in their power to grant an associate soon. Several gentlemen who have subscribed liberally to the object, have mentioned that *it is necessary, in order to give public confidence to the institution,* that two missionaries be associated at the same place; and one, to whom our mission is already greatly indebted, has promised more liberal subscriptions when this shall be the case.

The importance of an early reinforcement of the mission is again adverted to, and urged at greater length, in the letter from which we have already quoted, under date of Jan. 2, 1844.

Early reinforcement needed.

Having given a summary view of the station, the Sabbath and other schools, and the results of missionary labor among the surrounding villages, as being generally prosperous and encouraging, Mr. B. proceeds as follows :—

But I cannot conceal from the Board, that I am inexpressibly sad and dispirited when I think of the long time that has gone by without being joined by an associate missionary, and the long time, for aught I see, that I must still wait. I have just been looking over my letters to the Board, and the plans of former years, which I had fondly hoped to carry out, and I see little else but disappointment. And now our funds are so limited, as to oblige us greatly to circumscribe our efforts. Our mission school and orphan school, which the public have so generously pledged themselves to support, provided the Board will add to it another missionary, so that they may have some security that the object will

not fall to the ground through the contingencies attending the life and health of one person,—these schools are liable any month to be broken up. I feel conscious that I have less strength to bear up against this climate than ever before. The same is the case with my family; and if we are obliged to leave, all is at a stand. No; I should rather say, all is lost, if there is no second brother to carry on the operations.

I have said less in my letters of late than formerly on this subject, because I have felt that it would be, as heretofore, useless. But when I read the last Report of the Board, and particularly the report of "The Committee on the Education of Native Teachers and Preachers," and the spirited resolutions to recruit our dear and highly favored brethren of the Karen Mission, and when I see in the Treasurer's report so many ample donations made by our Christian friends at home, exclusively to that mission, I cannot refrain from asking, "Is there not a blessing for us—even for us" in Assam? I do most heartily rejoice with my brethren of the Karen Mission in their prosperity, and congratulate them in reference to the high honor God has placed upon them in converting instrumentally the Karen nation; but I would ask, Which needs the most sympathy and support,—he who enters one of the wild wastes of heathenism, clears away the jungle, mellowes the soil, casts in the seed of the kingdom, and sees at once, and almost miraculously, a plentiful harvest of souls springing up around him; or he who enters another heathenish wild, toils and toils on to remove the obstructions, and sows the seed, but greets no harvest; still he toils on with little strength and encouragement, hoping against hope; which of these two, I ask, *most needs prompt succor?* Or, in a battle, if the judicious commander see one wing of his army driving the enemy before them, and another scarcely able to maintain their position, whether of the two will he relieve, the victorious, or the still struggling, well-nigh vanquished band? We in Assam represent this band. Were your missionaries now removed from Assam, it is doubtful whether ten years would not obliterate every trace of our operations in this province. The fact is, we have to struggle against what our more highly favored brethren in the field have not. I mean that iron bond, *caste*,—and to sever it, must be a work

of time. We have not had the means or men for forming one permanent institution, nor a system of schools, while, without enlightening the people in this way, our preaching and our books are not well understood. All missionaries that I know, who are contending against Hinduism, are of the opinion that much is to be done at first by the slow work of enlightening the youth in Christian schools. I mean schools where science and religion are united; and, in my opinion, the success or failure of this mission depends upon our having an increase of funds and laborers.

It was always the opinion of the lamented Thomas and myself, that missionaries should not labor *alone* in the foreign field, but should labor two and two together. I have seen much to confirm this opinion since his death, now seven years, during most of which period I have been alone. Under the present state of things in Assam, I doubt whether a single missionary can effect as much good as he can at home, merely from his inability to carry on, from year to year, *permanent* and extensive plans of effort.

Siam.

EXTRACTS FROM THE JOURNAL OF MR. GODDARD.

(Continued from p. 80.)

Destructive fire—Applicant for baptism.

May 14, 1843. A fire broke out today, about noon, in a thickly settled part of the city, and in about two hours some six or eight hundred houses were reduced to ashes. These houses were mostly built of bamboo and covered with thatch, and being *now* exceedingly dry, they burned with amazing rapidity. Scarcely ten minutes would elapse after the first kindling of the flames upon a house, before it was entirely consumed. Of course, little could be saved. The loss is not to be compared with that of an equal number of buildings in Boston, as the average value of the buildings (excepting a few of brick,) would, probably, not exceed twenty dollars, and the property in them would amount to only about as much more. Yet it was *the all* of a large number of our fellow-beings.

22. To-day I have been informed that Chek Meën, who has *long* attended worship and professed to believe the gospel, but has feared to embrace it lest, if he should hereafter return to

China, he should not be able to abstain from the worship of his ancestors, was led to see the guilt of making this reserve, and brought to the decision to be a whole-hearted Christian. He now requests baptism. He is forty-six years of age,—possesses a good mind and judgment, but uncultivated,—with scarcely ordinary ability to communicate his thoughts by language; yet he seems to be, to a remarkable extent, a man of truth; he says but *little*; but, having said, acts accordingly. I feel much hope in his case.

June 4. The covenant meeting preparatory to communion was rendered peculiarly interesting by the confessions of sin made by some of the brethren. It is always pleasing to find a tenderness of mind relative to sin. One brother was so overcome by a sense of his sin, that he wept and sobbed, and said he should not dare to partake of the communion; and it was not until the readiness of the Savior to pardon the greatest sins when repented of, and also the guilt of neglecting the ordinances of Christ, had been set before him, that he was persuaded to take his seat with the brethren around the table of the Lord. He had been insulted by another person, and, in the excitement of passion, had said and done that which provoked the other person to assault him violently, so that he was obliged to flee for his life. I hope it will be a useful lesson to him and to all the brethren.

Murder of Chek Haw—His character—Funereal service.

6. This morning our beloved br. Chek Haw (or Hò), was suddenly released from the sorrows and trials of earth, and called up to experience that bliss which he has long been expecting. While eating his breakfast, a Chinaman, who had often called there, came in (probably intoxicated), wishing to get some medicine; but being told by Chek Haw that he had not the medicine, he immediately seized an axe and with the edge struck two blows on his head and one on his back, thus killing him instantly. The murderer has been seized and delivered over to the proper authorities, and will, probably, be imprisoned for life, as that is the legal punishment for murder in this country. It is not known that there had been any contention between the two individuals.

Chek Haw was baptized by br. Dean, Dec. 27, 1835, having previously attend-

ed worship for some time. Since then, he has witnessed a good profession. He has been regular in his attendance on public worship, though obliged to walk three or four miles. He has seemed resigned to the will of God amid the trials of poverty and of pulmonary disease, which has long been preying on his system, and must soon have finished its work of destruction. He manifested, in an eminent degree, the ornament of a meek and lowly spirit. He more than once compared himself to a thief, saying that he partook of all the mercies of God without making any suitable returns. He was conscientious in restraining his expenditures within the narrow limit of his means, and he was careful to have something on hand to offer at every monthly contribution for missions. He had a heart to weep over his perishing countrymen. Often has his speech been interrupted by frequent sobs, while with tears he has besought them to be reconciled to God. In a word, he has daily exhibited much of the fruit of the gospel, and has given, perhaps, the most satisfactory evidence of piety of any of the brethren. Last Sabbath, at communion, he seemed in a very happy state of mind; but he little thought how soon or suddenly he should be permitted to go into the presence of that Savior whose love he was commemorating. He has left a wife and three children, the youngest of whom is sick, not likely to live long; the other two have been connected with the mission school for some time. Their cries on hearing of the sudden death of their father were truly distressing.

Had not this mission been established, how different would have been the case of this poor man! without a Savior, without repentance and faith, involved in all the pollution of manifold sins, suddenly called before his Judge to hear his doom and sink to hell! Who will set all that has been expended by this mission over against the value of this one soul? or who would now, if he could, take back the money, if he must first go and pluck the crown from the head of this redeemed saint, and drive his now happy spirit from the abodes of bliss and turn upon him the keys of everlasting despair? I doubt not that when those who have contributed for the support of this mission shall meet his ransomed soul in heaven, they will be abundantly satisfied; or rather, will they not be dis-

satisfied that they did no more for the perishing heathen?

8. To-day attended the burning of Chek Haw. His body had been laid under ground, according to the custom of this country, which requires that those who die *suddenly* shall be buried before being burned. But as no place is allowed for permanent burial, his body was taken up, washed, laid in a coffin which some of the brethren had prepared, and placed in order on the wood. When all was ready, a hymn was sung, a short address made to those collected, and prayer offered, all of which were listened to with solemn attention. The fire was then kindled, each individual seeming to consider it the last act of kindness he could offer to the dead to apply a torch to his funeral pile, and thus all was soon reduced to ashes. Water was applied to the sides of the coffin while the fire entered beneath, so that the body was scarcely seen, being consumed before the wet boards by which it was inclosed. On leaving the place, I was pained to find that, notwithstanding all the instruction which they had received, his wife and her friends had caused certain idolatrous rites to be performed for the salvation of his soul, in a temple not far from the place of burning! How strong the hold of idolatry on the minds of this people! I presume his wife is convinced of the truth of Christianity, yet she could not quite venture to omit what is so universally believed to be necessary to the peace of departed spirits.

Sam-wang-sia—Case of Chek Teä.

14. Attended the weekly meeting at Sam-wang-sia, formerly held at the house of Chek Haw, but hereafter to be at the house of Peh So. I had many fears lest this aged man, but *young disciple*, would be intimidated by the awful manner in which Chek Haw was killed, and, fearing that it was in consequence of the meetings at his house, would not be willing to have them transferred to his residence. I was, therefore, not a little comforted when he himself requested that the meetings should be thus transferred. I trust he will stand firm amid whatever may befall him. He seems to have acquired much of a spirit of calm confidence in God. Only five or six were present to-day; but I hope that persevering labors on this small scale will gradually produce good results, as they hitherto evidently have done.

July 9. Sabbath. Experienced the trial often complained of by ministers in Christian lands, viz., that the class of persons for whom the discourse was specially prepared, were all absent. There are several persons who have long attended worship quite regularly, and who profess to believe in the gospel; and some of them give much encouragement; but their views of sin, in itself considered and also in connexion with their own hearts, seem confused and partial; and the discourse was prepared with special reference to this fact. It was discouraging to find those persons all absent. One of them, however, came in to the P. M. meeting, having been prevented by ill health from coming in the morning. After worship, had a free conversation with him, which was quite satisfactory, and alleviated, to some extent, the disappointment in the morning. He seems to be enjoying peace of mind in the exercise of a humble reliance on the Savior,—is quite sensible of his sinfulness, and appears to be fully determined to spend his life in the service of Jesus. Being asked what he would do if a person should offer to employ him on *very high wages*, but was unwilling that he should worship God and observe the Sabbath, he promptly replied, that he would not enter his service; that no amount of money would induce him to abandon this religion. Inquiry being made relative to his friends, his feelings at once arose to such a degree as to choke his utterance; soon his tears began to flow freely: in broken sentences he said his brothers were very wicked,—that they would not worship God,—that they continually opposed him, &c. He manifested a tenderness of mind which I have seldom seen among the heathen, and which I hope is, in him, one of the fruits of the Spirit. This man is Chek Teä, of whom I have before spoken. He lives at Sam-wang-sia, and has come down to worship quite regularly for some time. I can but hope that he will, before long, be numbered among the members of the church.

Leng-kia-chu—Baptism of Chek Hea, Chek Hue, and Chek Meën.

14. Day before yesterday left home about sunset for Leng-kia-chu, where I arrived safely in about seven hours; travelling in the night, both to avoid the heat of the day, and also to take advantage of the tides. Found Kiok

Cheng well and happy. Chek Mue gives about as satisfactory evidence of piety as I have ever seen in a new convert from heathenism. Chek Hea, also, appears very well. Both these individuals speak of coming to Bangkok at the time of our next communion to apply for baptism. There are also two or three other encouraging inquirers. Nine or ten usually attend worship on the Sabbath, and four or five the daily morning and evening worship.

A day school has been opened; but it seems so strange that a man should "eat his own rice" and teach the children of other people, that the inhabitants cannot divine whether good or evil will grow out of it, and, of course, hesitate to send their children. Only three have, thus far, attended, being children or friends of those who have embraced Christianity. I purchased a lot of ground with a house quite large and convenient for the use of the mission at the expense of thirty-six dollars. Having spent the day in visiting, conversing, and making necessary arrangements, I started for home last evening, and arrived in safety a little past midnight.

17. About 100 houses were to-day consumed by fire in a thickly settled part of the city. The floating houses contiguous to the fire were saved by cutting their bands and allowing them to float down with the tide. It might amuse our American friends to see a dozen houses, with their inhabitants and all their stores, floating down the river, and then in a short time, by the rising tide, floating back to their place in safety.

Aug. 6. Sabbath. Kiok Cheng returned yesterday from Leng-kia-chu, accompanied by three individuals, two of whom, Chek Mue and Chek Hea, have to-day been examined and received to the church by baptism. The other individual, Chek Ong, has torn down his idol and professes to believe in Jesus and rely on his atonement; but as he has but recently done so, it was thought best to defer his case. He appears well, and is a man of considerable influence in his village. He and Chek Hea have each a wife and children and some property. There is now quite an excitement at Leng-kia-chu, in consequence of these persons declining to contribute for the support of the festival of "offerings to the dead," which occurs during the present month. The rabble threaten to drive all who will not contribute, out of the

village, to beat them, &c. &c. But I am informed that the persons mentioned bear it patiently, and that the number of attendants on worship is increasing. Kiok Cheng now remains with me a month, and Gnyee Seng goes to L. in his place. Chek Meën (mentioned May 22) was also examined and baptized. The examination of all three was quite satisfactory, and there is much reason to hope that they will be useful members of the church on earth, and afterwards receive admission to the church above. Chek Teä (mentioned July 9) said that he daily comes so far short of following the Savior, that he dares not yet be baptized lest he should bring reproach on the cause. The congregation to-day was unusually large, and the baptism seemed to excite the attention of the people more than on any previous occasion for some time.

There is ample encouragement to labor for the salvation of souls here, and every reason to hope that this people shall, ere long, become the people of God. I think few stations can be found where there is but a single missionary, and he encumbered with as many disadvantages as the one at this station, where the fruits are as apparent as here; and I hope there will soon be found one or two families, who will feel it a privilege to come here, and sow, and reap, and gather in fruit unto life eternal.

EXTRACTS FROM LETTERS OF MR. JONES.

Siamese New Testament printed—New party in the priesthood.

Bangkok, Oct. 17, 1843. I have, at length, the gratification to inform you that the last sheet of the Siamese New Testament has been struck off to-day. Though there is much occasion for heartfelt grief that so little visible success has attended our efforts here to spread the "glorious gospel," it is still matter for devout thankfulness that *this* work has been prospered to its close. The "leaves" are now ready to be applied for the healing of the nation.

A few copies of the work I hope to forward to you by this opportunity. Its entire and thorough revision, for a second edition, will now become an important and arduous duty. The revision and enlargement of a manuscript dictionary also claims attention. To effect either of these objects, requires a

new and careful examination of native literature; and one object will essentially facilitate the other.

We are making progress in the casting of a new fount of small type, and it is nearly half done. The providence of God seems to direct us rather to the accumulation of means for doing good than the actual employment of those means under existing circumstances, except to a limited extent. We do not, however, neglect those opportunities which are occasionally presented to us.

The new party in the priesthood mentioned below, has been repeatedly alluded to by Mr. Jones, as being in a "forming state." "It has wholly arisen since 1833, and instruction derived from missionaries in regard to geography and astronomy, has had no small share in its formation." It was first denominated "liberal" during the prevalence of the report that the king had prohibited the circulation of Christian books, this class of priests and those connected with them being, for the time, the only persons who sought or received books.

The state of public opinion on the subject of religion, in this country, is not at present wholly quiescent. The "liberal party" (more properly "latitudinarian") referred to in a communication I lately sent you, are increasing rapidly; and embrace the most intelligent and thoughtful portion of the priesthood, and a large number of other classes. Their views seem strongly to resemble those of Confucius, who, when inquired of regarding heaven and hell, is said to have replied, "We do not yet understand all that pertains to earth, why should we trouble ourselves about what lies beyond it?" They do not expressly deny a future existence, but they say, "What do we know about it?" Some time ago they had rejected most of the geographical and astronomical errors of Buddhism, and those books which teach them. Only a few days since, one of the most intelligent of them said to me, "We take none of the Buddhist books as a guide. We examine them,—what we find probable and reasonable, we adopt,—what is not so, we reject. Gaudama was wise,—but not infallible." They are "free thinkers,"—and if they learn to think, in any way, an important ob-

ject is gained. The want of *thought*, and an apparent inability to think, is often one of the most perplexing and discouraging circumstances to be met with in our attempts to combat error and spread truth.

Mr. Jones alludes again to this change in the priesthood in his letter of Jan. 22.

The change to which I have adverted among the priests, is advancing. Very few days pass without some of them calling. Last week I had a three hours' discussion with about a dozen of them,—young men,—thinkers,—such as I have not before seen in a body during all my residence here. They feel that Buddhism, as a religious system having divine claims, is not tenable. Christianity is too humiliating. They fly to reason,—and would fain set it up as a guide. When pushed by the ever recurring question, how, either on grounds of reason or Buddhism, sins can be forgiven? they confess their ignorance; but some, like many in lands more enlightened, would fain suppose that repentance and resolutions of amendment are all that can be required of them.

Renewal of tract distribution—Commercial difficulties.

The work of tract distribution seems to call for fresh effort. The fears of the people in regard to receiving them, seem wholly to have subsided. A few days ago, I was visited by a man of very respectable appearance from Chumpon, about 200 miles south of Bangkok, who has been travelling extensively in the country there, and also far to the north. He says that our books are in almost every family, both north and south, and are carefully preserved and frequently read. Scarcely a day passes without applications at the house for particular tracts by name. The Gospels, Joseph and Moses, Daniel, The Parables, Golden Balance, Seven Princes, &c., are thus in the mouths, and, we hope, often in the thoughts of many of the people. Many, among whom are priests and noblemen, apply for complete sets, that they may keep them for reference. Sometimes, after having had a number of different kinds in succession, they bring them all back, bearing marks of usage, indeed, but not of abuse, and request us to bind them, for their better preservation. We have, therefore, concluded to bind up, in a substantial manner, a few hundred copies of the Four

Gospels, one vol.; the Epistles and Apocalypse, one vol.; and all our tracts, one vol. The second edition of Acts is exhausted,—of Matthew, nearly so,—and but few copies of Mark remain; the second edition of Joseph and Moses, also. I propose carefully to revise the latter, and reprint them with an addition of the history of David.

Feb. 23. There has just been a good deal of commotion in this city, occasioned, as far as I can learn, by the following circumstances. The agents of the king, about two years ago, requested Mr. Hunter, an English merchant, to order 200 guns. He did so, by writing to England. He subsequently went to Singapore, bought thirty or forty guns, and brought them here, and they purchased them; then an English vessel, which was consigned to him, brought sixty or seventy more, which were also sold to them. When his 200, ordered from England, arrived, the agents declined taking any more of them than enough to complete 200, with those they had already bought. Mr. H. insisted on their taking the whole 200, as they were sent for at their order. Last year Mr. H. went home to England, and was previously requested by the king to buy and bring out a steam vessel. He did so, and she has lately arrived. This also the king declines taking, and it has led to high words and much wrath. Rumors of war are rife, and what will be the end we cannot tell. The "Express" steam ship sails for Singapore to-morrow, and Mr. H. goes in her to lay the matter before his government. There have also been gross infringements on the treaty with the English regarding trade. Sugar, the staple export of the country, is all bought up by the king's agents, who will sell none of it without an advance of two ticals per picul; all which advance, it is said, goes to the king. I should not be surprised if an English government vessel, with some diplomatic agent, should arrive here soon to adjust matters. The people are frightened, and reports of marvellous matters spread like wildfire among them. Sometimes we hear that we are all imprisoned or fled,—and the natives wonder that we should not take our passage away from the country in the steamer,—but I do not apprehend any serious trouble will come of it. Every thing will, probably, soon settle into its accustomed place.

China.

EXTRACTS FROM LETTERS OF DR. MACGOWAN.

Ningpo and its population—The unburied dead.

Ningpo, Dec. 15, 1843. Reserving for some other occasion a more particular description of Ningpo, I will merely state that it is in Lat. 29, 54 N., Long. 121, 35 E., where the Yau and Yung rivers unite to form the Tatsiah, about twelve miles from the sea. The beautiful alluvial plain in which it is situated, is remarkably fertile and populous, intersected by numerous canals and dotted with villages and hamlets. The population of the city has been estimated at from 300,000 to 600,000. I should place it at 125,000, including the city and immediate suburbs. The plain, doubtless, contains more than half a million. It ranks as one of the most beautiful and wealthy cities of the empire, and is certainly superior to any other city accessible to foreigners. The houses, stores, streets, and temples, surpass those of any other place I have yet seen in China. Moreover, it is the cleanest, or rather, the least filthy city on the coast. It contains a pagoda, many elegant monumental gates, several large basins, or lakes, where fishing is carried on by means of cormorants, and is surrounded by a wall about five miles in circumference. Over one of its rivers there is a bridge of boats, connecting the city with a large village on the opposite shore. Its situation, as respects salubrity, does not appear unfavorable, yet foreign residents will, doubtless, be subject to intermittents. As a residence in summer, it must prove trying to the European constitution, because of the excessive heat and the indescribable filth of the place and people. The common practice of leaving the dead uninterred, though it does not appear to be detrimental to health, is exceedingly offensive to the stranger. Turn where you will, you can scarcely avoid seeing a coffin,—in every vacant lot, in the temples, in the gardens, the fields, and by the way side, these abodes of the dead abound,—and many of them, falling to pieces, leave the bones exposed to view. Happily, the mountains which encompass the plain will afford a safe retreat during the summer months; where out-stations may be established among the villages, and missionary la-

bors carried on in connexion with those in the city.

Ningpo, according to the provisions of the late treaty, is to be opened for trade. The British consul and suite are soon expected. Merchants and vessels will soon follow.

Arrival at Ningpo—Hospital opened—Circulation of tracts.

I came here on the 1st of November. Alone, a perfect stranger, and entirely ignorant of the dialect of the place, had it entered into my plans to employ an interpreter, I could not have obtained one; no person here can speak English. Entered the gates by night, and found lodgings in the house of a broker, with whom I remained an unwelcome guest for several days. My time was mainly occupied in fruitless efforts to get a dwelling. Finding the people were afraid of admitting me, I began to despair, and would, perhaps, have been compelled to return to Chusan had not the Master whom we serve interposed, by sending a merchant to me, who offered me a whole house in the centre of the business part of the city free of rent. This gentleman, having heard of my wish to establish a hospital in the city, immediately came and made this kind offer. It was gladly accepted, and in the course of a few days, the Ningpo Medical Missionary Hospital was established. A few simple operations, which were successful, have already secured for the institution the confidence and favor of the people. It is now necessary for me to restrict my practice to ophthalmic affections, it being impossible to attend to more than a tythe of the applicants, so numerous have they become. Every thing at present being subordinate to the one great object of acquiring the colloquial dialect, the hospital does not receive that attention which I hope to be able to devote to it at some future day. Now, I regard it merely as an auxiliary to my studies. The relief which the practice of surgery affords to my fellowmen here, is a source of inexpressible pleasure; still, I am not happy in the work, nor can I be, until my familiarity with the language will enable me to tell them of a Savior's love. The few phrases which I have now mastered, are barely sufficient in my intercourse with my patients. But the press can be made to teach where the tongue cannot. Each patient is provided with a card containing the following epitome of divine truth; "The Lord Jesus says,

Thou shalt love the Lord thy God with all thy heart, with all thy mind, and thy neighbor as thyself." "God so loved the world as to give his only begotten Son that whosoever believeth on him should not perish but have everlasting life." "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth not shall be damned." Beneath this, are the name and nation of the surgeon, and the register number of the patient and the disease. The patients who could read, were desired to commit the passages of scripture to memory, and I have frequently the happiness of hearing it recited. The first to do so was a young Buddhist priest. Each patient who can read, is also supplied with tracts. These little messengers have thus found their way far into the interior. A few days since, a party of merchants from Nankin accepted an assortment gladly, and since then, a mandarin of high rank from a distant city, was also supplied at his own request.

I have had a large number of the Ten Commandments printed, also a particular account of an eclipse of the sun, which is to take place on the 21st inst. These have been posted about the streets, in private houses, and throughout the neighboring country by my patients, and also by a person employed for the purpose. There are few in the city who have not read or heard the message from Sinai. They pronounce the law to be good, but regard it as irksome, compared with the precepts of Confucius and his commentators. Yet there is no insurmountable obstacle to the conversion of these atheistic pagans. He is faithful who has promised. It is only required of believers that they be found faithful, and the gospel will soon achieve great triumphs amongst these people.

Greece.

Agreeably to an intimation in our last Magazine, we present some extracts from the letters of our missionary friends lately arrived at Corfu. Their voyage across the Atlantic was an "exceedingly pleasant one in respect to the treatment received and the companionship enjoyed;" so that, notwithstanding "much rough weather and adverse winds," and the usual accompaniment of sea-sickness, in the early part of

their course, they “were almost tempted, as they entered the harbor of Corfu, on the morning of the 17th of February, to regret its early close. To the kind and gentlemanly captain of the Patapsco, and his lady, as well as to their obliging and attentive fellow-passengers, they were all greatly indebted.”

Their reception at Corfu was equally marked with “God’s loving kindness,” though saddened by the news of Dr. Uziglio’s death. To Mrs. Dickson, especially, it was an occasion of the liveliest joy and gratitude. The letters from which we make our extracts, were written a few weeks subsequently.

LETTERS OF MR. ARNOLD.

Commencement of missionary service— Inquirers.

Our missionary life has not been without incidents of deep interest to us since I wrote. Only two days after the date of my letter, an English lad, about sixteen years of age, called to inquire if I was willing to teach a bible class of boys on Saturday evening. He was formerly a member of br. Love’s class, and seemed very desirous to have me renew it. I have reason to hope he is not indifferent to the welfare of his soul. The next week I met the class for the first time; there were four present; one more has joined it since,—all children of English parents. We have begun the book of Acts. The lads are from eleven to sixteen years of age. I expect one or two more.

On the 26th of February, Demetrius, from Potamo, called to see us, to express his interest in our arrival. I was alone when he came, and, of course, could not converse with him, though I was able, ordinarily, to understand what he said. He soon asked for the “Euangelion,” and we sat down to read together. Mrs. Arnold soon joined us, and after a while Mrs. Dickson and Miss Waldo also came in from school. In this manner we spent two hours or more, reading verse by verse alternately, and pausing to compare different passages, and to suggest such practical thoughts as the text suggested, and as we were able to convey to his mind. I am much pleased with this way of entertaining Greek visitors. It has various advantages. It prevents the embarrassment, or rather diminishes it, arising from

our inability to converse, and so, by keeping them longer with us, gives us opportunity to become better acquainted. It improves our pronunciation of the language. It is a distinct and appropriate avowal of our business in Corfu. It presents divine truth to their minds, and gives us opportunity to direct their attention to passages that are particularly suitable, by a gesture, a look, an emphasis, or a few stammering words. Demetrius says there are several at Potamo, who meet with him every Lord’s-day to read the scriptures. He said he was one of Mr. Love’s earliest and most frequent attendants, and he wished to be the same to us. This visit gave us great joy; not merely as indicating some degree of religious interest on his part, but also as being the beginning of our appropriate labors.

The next Lord’s-day (March 3) after Demetrius called, we had a visit from another Greek, an old man named Paul, who resides here in the city, and of whom mention has been made by br. Love. He is almost seventy years of age, and says he has begun late to learn the truth. His mind is much enlightened; this is the best I dare to say of him now. He read with us as above described. The next Lord’s-day he came again, and dined with us, making no scruple of eating meat with us, though it was Lent. He has been here two or three times since, and has once attended our English service. He must have been prompted by curiosity, for the preaching could not be intelligible to him. I suppose it was the first time he ever heard a sermon in English. On entering the room, he seemed at a loss how to conduct himself, and fearful of omitting ignorantly some customary expression of reverence. We had no *images* for him to bow to, and, indeed, I think he would not have revered them much, if we had had them; but long use had, probably, made some such ceremony seem almost necessary to him, and the omission of it irreverent. He says he prays to God *only*, and in *secret*.

On Friday, March 1, Miss P., with whose earlier religious history you have been made acquainted, called to ask for baptism. She came secretly, on account of the opposition of her mother. Mrs. Dickson had seen very little of her for months, and had begun to fear that she was declining from her steadfastness. After an hour’s religious conversation and prayer, she left, promising to call again soon. Though

deeply interested by her appearance, and favorably impressed by her conversation, and strongly confirmed in a good opinion of her religious character by Mrs. D.'s testimony, we judged it wisest to wait for opportunity of farther acquaintance. She called again on Wednesday, March 6, and spent an hour in relating her religious experience, and in other religious conversation. The result was highly satisfactory. On Monday, March 18, she came again to see Mrs. D., and had a long conversation with her. Yesterday (Wednesday) she came again, and expressed a desire to be baptized to-night. I am now expecting to baptize her, a little after sundown, in a place *partly* sheltered from public observation, between the Esplanade and the citadel.

I have already intimated that we have an English service on Lord's-day. It was commenced on March 3, at the apparently earnest desire of several of our English friends. The library serves us as a sanctuary. I preached the first Sunday from 1 Cor. ii. 2. There were twenty persons present, including our own household; but nearly half this number were children, or very young persons. The second Lord's-day there were twenty persons present *besides* our own number (five).

10 o'clock, P. M., Miss P. has been quietly baptized. She had named her desire to her father. He was much surprised, but, instead of forbidding her, came up with her. He desired to see me, and when I went into the room, met me in a friendly manner, though, as was very natural, not without agitation. We invited him to accompany us to the water and witness the baptism, but he preferred to attend Mr. L.'s lecture, and call on his return. Before going away, he very kindly and earnestly besought her to allow herself no uneasiness on his account, but to compose her mind, and not suffer her thoughts to be diverted from those religious reflections befitting the occasion. The happy daughter was scarcely able to thank him, for the fulness of her heart.

LETTER OF MISS WALDO.

Mission school and bible class—Motives to hope and prayer.

May 20. I had shared with — some sad forebodings as to the continuance of this mission, characterized, as

its history had so long been, by repeated and marked disappointments; but tender mercy and loving kindness have followed us from the hour of our farewell to America, to the present moment, and the voice of praise should, indeed, be heard in our dwelling. Our daily prayer is, "Send *now*, Lord, prosperity," spiritual prosperity, even salvation to this perishing people.

The field, viewed in the distance, has now been entered upon, and you will, doubtless, ask, if its importance, interest, and prospects of usefulness have diminished from this more intimate acquaintance. Far otherwise! Our school now numbers fifty-eight. At the time of my arrival, from the removal of English regiments, from the active opposition of the rabbi, no longer held in check by our lamented friend, Dr. Uziglio, and from other causes, the school was somewhat reduced, and hardly forty were in *regular* attendance. Nor has the increase in our school since, (consisting, to a considerable extent, of old pupils returned,) been in the absence of all opposing influence. Indeed, some here seem to think, that, like the camomile, we flourish the more when trodden upon.

Of the above number, twenty-four are Jewesses, twenty-one English, and thirteen Corfuotes. I need not say that the small proportion of the latter is a matter of grief to us, and is to *me* the *only* unsatisfactory and trying circumstance connected with the school. I know of only one thing that could remedy this evil,—a separation from the Jewesses, whom the Greeks cordially dislike; and an unwillingness to associate with *them*, may serve to keep *some* away. Yet we, by no means, feel prepared to dismiss more than twenty interesting girls on an *uncertainty*.

These promising youth, "beloved for the fathers' sake," are grateful, affectionate, apt, and industrious; they come to us utterly ignorant of the first rudiments of learning, and of any other idea of the Christian religion, than they gather from the multitude around them. What would result upon the *conversion* of any of them, we can hardly tell; probably, the most determined opposition; but, at present, they manifest the most grateful regard. The most thoughtful and interesting among them, a fine girl of fourteen or fifteen, was attacked, during passover week, with the terrible malady which cut off Dr. U., justly called by the Jews, who died of it in great numbers, "la spada di

Dio," (the scourge of God.) Knowing the poverty of the family, and deeply feeling the critical situation of the dear girl, I could not repress the desire to see her, and never shall I forget that chamber of sickness. The agonized sufferer, surrounded by her weeping parents, seized every moment with convulsive spasms, which wrung from her the most piteous shrieks, still remembered, even in that hour of mortal anguish, her long loved friend and teacher. Claspings my hand, she murmured the name of "Mrs. Dickson,"—a tribute this, to the worth of our dear sister, far outweighing the most eloquent eulogiums. We earnestly entreated that "this sickness might not be unto death, but that the Son of God might be glorified thereby;" and, hopeless as the case seemed, our unworthy prayers were heard for her restoration. And when, a few days since, that father brought his idolized daughter, pale and feeble, to the school, where her heart had been through all her sufferings, his broken, tearful thanks would have affected any beholder. God grant that she may yet be a trophy of *redeeming grace*.

"The morning dew" often beguiles us with its radiance, but its evanescence makes us as often sigh and weep. A spirit of inquiry, however, seems somewhat aroused, and our bible class often witnesses an array of "the catechism" against the bible, "the church" against Christ, and the priesthood against the apostles. Their eager questions, and ready application of any truth, show them not destitute of thought; many of them hail the "bible hour" as a pastime; and a more interested group than those who daily study with me the word of life, I never saw gathered around me in my own dear land. We need *only*, and O *how* greatly, the quickening Spirit; for there is not one among them who meets with any encouraging influences at home; and there are not more than two or three, who would not encounter severe persecution, if converted.

I cannot tell you with what new force and meaning those blessed promises come home here in this land of barrenness, that God will make "waters break out in the wilderness, and streams in the desert; in the wilderness will He plant the cedar and the myrtle," and "the desert shall blossom as the rose;" yes, "like Eden and the garden of the Lord." For nothing but such assurances could afford a foundation for faith to

rest upon, when hoping for the future ingathering of this people. The obstacles which present themselves to us, (and in this island they are more formidable than almost anywhere else,) are neither few nor small. The missionary efforts put forth here at intervals for many years, seem only to have awakened prejudice and distrust; and the persecution consequent on the bold and fearless conduct of our br. B., has paralyzed with fear almost every inquirer. Through this discouraging influence, Demetrius, once so disregardful of danger, trembles like an aspen leaf at every sound when he is with us, and seldom does he dare to come at all; indeed, if our Christian friends at home would know for what particular blessing to pray, in reference to the Corfu mission, it is that God would grant that perfect *love* which casteth out fear; for never, till its burning, constraining influence fills the soul, will the Greek be willing to confess Christ before a gainsaying world, and glory in His cross. The young men that were accustomed to read the scriptures with br. Love, see the truth and understand it, holding in contempt the superstitions of their countrymen; yet we sigh to see in them the absence of that devoted attachment to the cross of Christ, which so beautifully characterizes our suffering brethren in Denmark and Germany, and is so clearly delineated in the simple-hearted Karens.

France.

LETTER OF MR. WILLARD.

Struggle for religious freedom—Its progress and present state—Prosecution of C—, at S—.

Within the last two or three years, as is known to many of our readers, a new series of efforts have been made in France on behalf of religious liberty. Notwithstanding the fifth article of the Charter of 1830, which guaranties to *all* "equal liberty and the same protection" in regard to religion and religious worship, means have been used to make this constitutional provision a practical nullity, and to subject dissenters from the national churches, and, in certain circumstances, even members of the national Protestant church, to the arbitrary dictation of the civil authorities. If

members of the national churches, resident at inconvenient distances from their established places of worship, are desirous of assembling, (in numbers above twenty,) at points more readily accessible, and, especially, if individuals not of the "established" orders, are disposed to conduct a separate religious worship, it is necessary, as has been alleged, to obtain an *authorization* from the civil authorities, or be liable to arrest and punishment.*

This alleged necessity is based, as we have before stated, on articles 291 and 294 of the Penal Code, and the law of the 10th April, 1834. And the design of the efforts alluded to, at least their primary design, is to cast off the restrictions which are thus attempted to be laid on religious worship, and to assert the inviolability of the provisions of the charter; in other words, to effect a greater "harmony" between the charter and the *administration* of the laws. As stated in the *Archives du C.*, Jan., 1844, the object of the petitions lately addressed to the Chamber of Deputies was, to induce "the deputies to harmonize legislation with the equality and liberty of worship guaranteed to all by the fundamental and supreme law; and to declare that every law, ordinance, decree, &c., whatever, contrary to the fifth article of the charter, was *de facto* null and void, and specially that the articles 291 and 294 of the Penal Code, and the law of the 10th of April, 1834, could not

* According to a letter of the *garde des sceaux*, minister of justice and religious worship, addressed to the president of the consistory of Bergerac in 1840, it is sufficient to notify the local authorities of the intended change of the place of worship. "It is necessary to notify the mayor of a change which affects the order of his commune, and the consistory in doing so conforms to the rules of a wise administration; but this notification ought to suffice. Nothing, in fact, prevents the Protestants of Gardonne from assembling in their own commune, under the direction of their pastors legally installed, and according to the rites of their worship." This decision, however, has been virtually set aside by the later judgments of the courts, and some consistories still doubt whether they have the right to establish new places of worship even within their own jurisdictions, without requesting a previous *authorization* from the constituted authorities.—[*Archives du Chris.*, Feb., 1844.]

apply to meetings simply and exclusively religious." "Every preventive measure," it is added, "is incompatible with liberty. The law must fix unalterably, and for all, the terms of freedom of worship, as it does those which concern the liberty of the press and of primary instruction. Then, and then only, shall we have religious freedom. Freedom, in truth, does not exist, so long as its exercise depends, directly or indirectly, in whole or in part, on the arbitrary decision of any authority whatever."

This freedom, which, it is urged, ought to be practically recognized by law, is not to be understood as limited to the private exercise of one's own right of religious worship, but involves no less the right of "evangelical proselytism." "This," says the writer above quoted, "is the great, the true question. What we contend for, is not the *existence* of our authorized churches, but the right of *extension* for these churches, without which right they will soon fall back into the state of torpor from which they are beginning to emerge; the right for all, as well as for them, to carry the light of the gospel into the bosom of Romish darkness, and openly to call on souls to forsake the Pope for Jesus Christ. Yes, *this* is the right which we claim, the right to labor to make proselytes to the gospel by all the means which are approved of God; a right which we shall not cease to claim, and which none *can* cease to claim, who in heart believes that the cross of Jesus Christ is the power and the wisdom of God unto salvation to every one that believeth, until it shall be distinctly recognized by the civil power. [*Arch. Feb.* 10.]

The success of the measures adopted by the friends of religious liberty, though not entire, has been all, and more than all, that was anticipated. We have stated the result of the petitions addressed to the Chamber in 1843 (p. 187 of this vol.). Those presented the beginning of the present year, from consistories, churches, societies, pastors, and private individuals, and numbering *ninety-one*, were referred

to a committee of nine ; one of these was M. Agenor de Gasparin, "the member who had taken this great subject most to heart, and who, the year before, had led the way with a zeal, a courage, and a perseverance, which the churches will not forget." The chairman of the committee was M. de Haussonville, also an avowed friend to religious freedom. They reported to the Chamber of Deputies April 20. "The committee," says Mr. Willard, "were unanimous in proposing to refer the petitions to the *garde des sceaux*, that he might propose to the Chamber a law to guaranty the liberty of worship to all without distinction. Mr. *le garde des sceaux* resisted the proposition with all his might, but after two votes declared doubtful, the third essay gave a majority of seventeen for the reference. The distinguished speakers in favor of the report were Mr. le comte A. de Gasparin and Mr. Odillon Barrot. Nobody was hoping for this success ; the conservative Catholics and the selfish part of the Protestants, are in consternation about it, and the minister of worship has, for once, been foiled."

The following is the language held by the editor of the *Archives*, a few months previous to the result being declared. "In face of the opposition which this (attempt) will meet with, not only on the part of power, but also of the Romish clergy, whatever they may pretend to say, and even of a large number of members of our churches and of Protestant members of the two Chambers, we are not so foolish as to hope to see liberty triumph this year over so great and so powerful obstacles ; but we hope it will advance one step, and that, if we know how to persevere and not allow ourselves to be turned from our rightful and holy purpose by any discouragement, by any sophistry, if we have sufficient confidence in the justice and goodness of our cause to return to the charge year after year, we shall in this way mount gradually from round to round, and shall finally reach the mark at which we aim, not for our own sakes, God is our witness, but for the glory of His thrice holy name,

for the advancement of the kingdom of the gospel of his grace, and for the salvation of souls through Christ our only Savior."* [*Arch.*, Jan. 13.]

The following comments are given by the same editor *after* the acceptance of the report of the committee. "The question of religious liberty has taken a great and decisive step. Much remains to be done, it is true, but the Lord is the same yesterday, to-day, and forever. Let us continue to pray and to act. Action is here the only human guaranty of success ; and the best way to establish religious liberty, is to use it. Some further prosecutions, some trials, some condemnations, and we draw towards the mark." "Acts," says M. de Gasparin, "are of more avail than speeches from the rostrum. Let us labor and pray much, have agents, stations ; have, if need be, trials and condemnations. It is thus that this liberty will be established. To obtain such a result, action is every thing ; action earnest, resolved, and bold."

We have made these extracts, that our readers may the better judge of the spirit which has been aroused in France in behalf of religious liberty, and the probability that it will *do its work*. The controversy now going on is of no ordinary interest or importance. France at this moment is apparently in advance of all the other continental governments in the *agitation* of this question. "The discussion in the Chamber of Deputies," says Mr. Willard, "has rung and echoed to the remotest hamlet of the kingdom." And its final issue is most intimately connected with the spread of evangelical religion throughout the continent of Europe. We subjoin a

* It should be remarked, that the opposition to the petitioners, as intimated in the above extracts, did not proceed exclusively from partisans of Rome. "The most ardent, we might almost say the only, enemies to general freedom of religious worship," says the editor of the *Archives*, "are in the very bosom of our (National Protestant) church, that church, which, next to God and his gospel, rests on the foundation of religious liberty ; that church, which, speaking after the manner of men, can be built up in France only by religious liberty."

brief extract from Mr. W.'s letter, illustrative of the amount of religious freedom now enjoyed.

C— has had a procès for permitting a religious meeting to be holden in his house at S—. I knew that a procès was threatened, and advised not to employ a lawyer, as these prosecutions are not for our justification, but for our condemnation. F—, at C—'s request, wrote a defence and read it before the judges; the judges found it violent, and refused to permit the reading of it. F— then offered to meet the consequences, and the President permitted him to proceed. F— says he barely escaped from two to five years' imprisonment; that the President had his mouth open to condemn him on the spot. C— was sentenced to pay fifty francs fine and costs. He has written to me that he is determined not to pay either, but to go to prison, if they choose to put him there. This is, I think, the right spirit. As for the defence, which I have, word for word, I do not find it violent. It is a fearless statement of the truth, and nothing but the truth,—such a statement as a coward would not have made. I can easily conceive that an oriental tyrant, or any other despot, would find it violent. I am in no way responsible in this case, every thing having been done entirely without my knowledge.

I can assure the Board that we have acted with all the prudence and circumspection which we could command, in circumstances quite new and not a little difficult. I have reason to think that we have done well; and, if so, it is because we have relied entirely upon divine direction.

Recent Intelligence.

ARRACAN.—*Death of Mr. Comstock.* By the steamer which arrived the 1st ult., we have received the painful intelligence of the death of the REV. GROVER S. COMSTOCK, by cholera, on the 25th of April, at Akyab. Mr. Comstock's health, after the death of Mrs. C. and his children at Ramree, was, for a time, somewhat impaired, but our latest previous intelligence had been more encouraging. Further particulars have not been communicated.

MAULMAIN.—The ship Charles, Capt. Henderson, which left this port for Maul-

main Nov. 18, with Messrs. Binney, Bullard, Ranney and their wives, and Miss Lathrop, arrived at M. Saturday evening, April 6, after a pleasant passage of 140 days, passengers and crew all well. On the 12th, the Charles left with Messrs. Gunn and Dow for Calcutta, and arrived May 5.—In a letter lately received, Mr. Stevens announces the baptism of fifteen soldiers of H. M. 84th Reg., and one writer; which, added to baptisms of previous date, make twenty-five, of the same corps, including the captain and adjutant. We regret to state that Dr. C., of H. M. 63d Reg., baptized about four years ago, has withdrawn to the Romish church since his removal to Madras.

CHINA.—Dr. Macgowan returned from Ningpo to Hongkong in the bark Oscar, Capt. Eyre, of New York, a free passage having been generously tendered by the commander. They arrived at Macao Feb. 5, after a passage of five days from Chusan. Shortly afterwards Dr. M. proceeded to Calcutta, where he arrived April 8; and on the 30th was married to Miss Mary Ann Osborne, daughter of J. F. Osborne, Esq., of London. The rite was performed by a brother of the bride, Rev. J. F. Osborne, a missionary of the Church Missionary Society at Calcutta. Dr. Macgowan was expecting to leave Calcutta about the 1st of June, and to return to Ningpo by the earliest opportunity.

SHAWANOE MISSION.—*Overflow of Osage and Kansas rivers—Wide devastation—Accessions to the church.*

In a letter dated at Shawanoe, June 26, Mr. Meeker gives the following account of the ruinous effects of the late extraordinary rains and flood in the valley of the Osage river. We hope that the appeals which have been made for the relief of the suffering Osages, will not be in vain.

The Osage river, on the immediate bank of which the Ottawa mission house stands, has been uncommonly high for about eight weeks past; but no particular damage resulted from it until the 12th inst. At sunrise of that

day the water began to run over the banks of the river; at 3 P. M. it was two feet deep around our house, and commenced running into our dwelling rooms. The water still rising, and the current becoming very strong around the house, we fled to an adjoining hill, and pitched our tent, the rain descending in torrents the meanwhile. The river continued to rise for thirty-six hours after we left, until the whole bottom country was from six to twelve feet deep. The results were in part as follows:—

Our smoke house, with our year's supply of pork, soap, &c.,—bee house, with seven hives of bees,—hen house, with 100 fowls,—stable, and corn crib, with about 125 bushels of corn,—kitchen, with all the cooking and table apparatus, &c.,—about 4000 rails,—the door yard post and rail fence,—the garden paling fence,—the peach and apple orchard, and all the new crops of every kind, and even the soil, as deep as the plough had loosened it,—were all swept off by the current; so that the dwelling house and office stand naked and alone. These last are considerably injured; one chimney of the dwelling having sagged back from the house, and the hearth and part of the cellar wall having fallen into the cellar. The current beat so vehemently against the house, that, although the foundation corner stones were set three feet in the earth, the injured end of the house has, I think, settled two or three inches. The wooden furniture is almost ruined, and one of the doors broken.

Fearing that we should all soon be sick, we fastened the house, and left for Shawanoë. My family will remain here awhile, and I expect to spend most of my time among the Ottawas for the present.

The Ottawas have lost all of their fences and new crops, with a very small exception. Some of their dwellings have been carried down the stream,—many of them are lodged against trees. All their old corn has either been washed away, or has been lying under water from five to seven days, and has sprouted, soured, and become unfit to eat. Many of their fowls, hogs, cattle and horses, are drowned. I think there is not bread-stuff in the nation to subsist them one week from this time. It is too late to make new fields for the present season, and there is no game of any account; so that extreme poverty and starvation seem to stare every one in the face.

For three days past I have been working hard for them in the neighborhood of Westport, and have obtained for them four yoke of oxen, a wagon, 250 bushels of corn, some buckwheat, and turnip seed; no old potatoes to be had. The Indians all intend, if they can be supplied with corn to eat, to make their houses and fields back on the hills immediately. I have been interceding with the agent for them, and have, to-day, written to the Superintendent of Indian Affairs, at St. Louis; hoping that the U. S. government will do something for them.

Among the exciting incidents of the overflow, the following is mentioned by Mr. M.

A brother, who was baptized last month, went from our encampment with a canoe, when the flood was at its highest stage, to his house to try to save something. He came up on the opposite side of the river, and in crossing over, some fifty or sixty rods from our camp, the current dashed him against a tree and upset his canoe, and all left him. He swam to a small tree, and cried for help. We heard him, but it being after sunset, and there being no other canoe in the neighborhood, we could do nothing for him. We could distinctly hear him, but the roaring of the water prevented his hearing us. He called for about an hour; no relief coming, he requested us to try to find a canoe, and to come and look for him in the morning, but thought he could not hang on, as the sapling shook terribly, the water there being some twenty feet deep. He then sang distinctly, in Indian, the hymn translated from,

“Father, I stretch my hands to thee,
No other help I know,” &c.

and continued for about an hour in prayer, and all was silent. The brethren obtained a canoe in the night, and as soon as it was light enough, they went and found him still hanging to the tree, having had nothing on him all night but his shirt. In his canoe was his only coat, and every thing he owned of his cooking and table ware, all of which are lost. His name is Oshosh. He has a wife, a member of the church, and an infant child.

Mr. M. adds the following statement in regard to the religious state of the Ottawas. He has resided among them about seven years.

There is a pleasant state of things in the Ottawa branch of the church. On the first Lord's-day in April I baptized one of the head men (the speaker) of the nation; and on the 18th of May six others, one of whom is a chief; so that of the six leading men of the nation, five chiefs and the speaker, four are consistent members of our church. We have now thirty-two Ottawa members in good standing, nearly all of whom read, write, and sing, in their own language. Our meetings are well attended, are generally solemn and interesting. Besides Sabbath meetings at two different places, we meet on Thursday at 12 o'clock, for prayer. These always have been, and still are, solemn, joyful meetings. We generally see the silent tear trickling down the tawny cheeks of the natives at these seasons. They usually continue from two to three hours. No brother or sister is ever heard to say "Excuse me," but *all* go forward when called on; and, most generally, their own feelings compel them to arise, without being called on, to confess their sins one to another, to ask for the prayers of their brethren and sisters, to tell what the Lord has done for their souls, and to exhort one another to love and to do good works; they then sing a hymn, and all bow down to call upon God.

We have no other wish than to live and to die with them, and to reign with many of them in a better world than this. When we left our shattered house, on last Thursday morning, a number of the brethren called to see us start. Some of the sisters wept to see Mrs. M. leave, who was not expected to live there again for some weeks, or, perhaps, months. Some said, We shall, some of us, probably die, not having any one to give us medicine or food when sick.

Mr. Blanchard writes under date of Delaware mission house, June 30,—

This has been the most remarkable season that I have ever seen during a twelve years' residence in the country. The spring opened very early, and seemed to promise uncommon luxuriance; but after about three weeks' pleasant weather in March, rains commenced, and continued up to the 1st of June so constant, as to render it quite impossible to plough or plant. The first days of June were so fine as to induce the hope that "seed time" would not fail entirely; but, to the sur-

prise of all, the rain again commenced, and for two weeks fell in perfect torrents. The Kansas river rose at least twenty feet above what had been supposed to be high "water mark," carrying with it houses, farms, cattle, horses, &c., and sweeping the whole bottom country. Thousands of families along the water courses are without any thing to shelter them from the storms, and many of them have lost their last morsel of food. The state of things beggars all description. This station is three-fourths of a mile from the Kansas, and on grounds a little raised from the bottom, so that the water was just up to us, and did no damage. But the village near us, is all destroyed. There is not even a stalk of corn left in all their fields; and their old stock all carried away by the flood, what are they to do for food? There is no game in the country for even a make-shift.

It is not easy to say what the final effect will be on our operations. One thing is certain, the village near us will be forever abandoned, and this will leave us in a very unpropitious location. The country is hilly and broken, back from us, for some miles, so that no settlement can be formed nearer than four or five miles. I cannot advise the Delawares to rebuild their old town, but shall endeavor to bring them together at the nearest desirable point.

My meetings are but thinly attended. The congregation will, probably, be entirely broken up at the station by the removals.

CHEROKEES.—Besides the baptisms at Taquohee, mentioned in our last number, Mr. Jones reports the baptism, at Cherokee, of four blacks on the second Sabbath of May, and four on the 30th of June. "There has been, for several months, considerable attention to religion in this class of the population, on both sides of the line, principally through the instrumentality of a black man residing in that vicinity." Mr. Jones also mentions the baptism of four Cherokee females on the first Sabbath in June at Flint (late Amohee church), and on the first Sabbath in July, two Cherokees and one black. "The brethren of Flint church divide the several neighborhoods among them, and hold meetings for devotional exercises in various places, which are attended with very happy effects. At

Skin Bayou, near Arkansas river, there have been a number of hopeful conversions; and several serious inquiries at Ping, about fifteen miles south of Cherokee." With places north of Illinois river, Delaware, Dseyohee and Taquohee, the ordinary intercourse was interrupted many weeks, on account of "continued freshets." Their state is given June 27, by Mr. Jones, as follows:—

We had, yesterday, the pleasure of a visit from br. Wickliffe, br. Oganaya, (who brought Miss Morse with him,) br. Tanenole, and some others. After so long an interruption of our intercourse, occasioned by nearly three months' high waters, it was peculiarly refreshing to us to see them, and to hear from them the good news of sinners turning from dead works to serve the living God.

The health of br. Wickliffe, which has for a few years past been feeble, is much improved. The other brethren, and sister Morse, are quite well.

Brethren Wickliffe and Oganaya report the baptism of eleven Cherokees, nine males and two females, at White Water; a preaching place belonging to the Honey Creek branch of Delaware (late Valley Towns) church, on the second Sabbath in this month; the same day that I had the pleasure to baptize ten persons at Taquohee. Br. Wickliffe also baptized four, three males and one female, on Sabbath last at Delaware Town.

Messrs. Jones and Bushyhead are "devoting as much of their time as possible to translating; feeling it to be all-important to the cause of Christ among the Cherokees that the whole of the charter of salvation be made accessible to them as soon as practicable." A donation of tracts from the American Tract Society has been thankfully received, and some of them also will be translated immediately.

The past season has been unusually sickly, but the health of the missionaries has, generally, been good, with the exception of Mr. Frye, who was reduced in consequence partly of unremitting attention to the sick, and Miss Hibbard, who was detained from school a short period by intermittent fever. Mr. W. P. Upham, of Taquohee, narrowly escaped from drown-

ing, in crossing the Illinois river in May last, when it was swollen by excessive rains.

CHOCTAWS.—In May Mr. Potts attended a two days' meeting a few miles distant from Providence, and baptized five persons, besides two at Blue; making the whole number of the church 105. He has also baptized one received to the Texas church, and on the 19th of May constituted another church near Clarksville, Texas. The whole number of church members in Poshemetaha and Arkansas districts, is from 150 to 160. "Meetings continue to be quite interesting, and the anxiety to hear of Jesus and his love, is greater than the missionary is able to supply."

The Choctaws have formerly appropriated a part of their government annuities to the support of manual labor schools, (one in each of the districts except Poshemetaha,) besides several female boarding-schools. They now propose to apply an unappropriated balance of \$2000 per annum, besides \$1800 or \$2000 for the erection of buildings, to the establishment of a male manual labor school in Poshemetaha district, the school now under the care of Mr. Potts to be merged in it. "The improvement of the people, for the last few years, is great, in industry, temperance, cleanliness, thrift," &c.

OJIBWAS.—Mr. Bingham has made repeated visits to Tikuamina and other settlements. On the 24th of March he baptized at T. two Indians, one a former beneficiary of the school, named Lucy Ball, and the other a promising youth of about twenty-one years, by the name of Milo P. Jewett. The health of Miss Morse is in some respects improved, but, it is feared, not essentially. She had not returned (July 25) from La Pointe, to which place she had gone in hope of benefit from the voyage.

State of the Finances.

There was received into the Treasury during the months of April and May, in-

cluding the amount received at the Triennial Convention, \$20,261,08, being \$6,413,14 more than was received last year during the same period, including the amount received at the Annual Meeting of the Board.

In the month of June there was received \$6,384,06, which exceeds the sum received during the same month last year, by \$488,90.

In the month of July (reported in the present Magazine) the amount is \$3,304,34, less than last year by \$352,18. One third of the current year is now reported, and the increase of the receipts above last year is only \$6,549,86; and the last month has showed a diminution of receipts. The Board commenced the year about \$27,000 in debt, and needing, in order to sustain our present operations, an increase of \$10,000; that is, unless the income of the Board shall exceed that of last year more than \$10,000, the debt cannot be diminished.

Brief History of Evangelical Missions,
With the date of Commencement, and Progress, and Present State. By Andrew M. Smith. Published by Robins & Smith, Hartford, 1844, pp. 193.

This is a little volume which ought to receive a wide circulation. It furnishes a greater amount of statistical information on the subject of missions than can be found, so far as we know, in any other so cheap and convenient form. The style is as agreeable as a work of the kind will admit. It is a *brief view* of what has been done in modern times to give the gospel to the heathen. No one can read the work without being encouraged in aiding the cause of missions; and every pastor will find it an exceedingly valuable guide in the preparation of missionary sermons, and in conducting the monthly concert.

Letters, &c., from Missionaries.

MAULMAIN.—*Mission*, Jan. 17, 1844.—*H. Howard*, Dec. 1, 12, 1843, Jan. 2, Feb. 2, March 15.—*A. Judson*, Aug. 8, 1843, Nov.

27.—*S. M. Osgood*, Nov. 10, Dec. 1 (2), 12, Jan. 19 (2), 29, March 15, April 11.—*E. A. Stevens*, Dec. 6 (2), 1843.—*J. H. Vinton*, Dec. 31.

TAVOY.—*C. Bennett*, Nov. 16, 20, Jan. 6, 1844, Feb. 13, 15, March 15, 16.—*D. L. Brayton*, Nov. 29, Jan. 12, Feb. 6.—*L. Ingalls*, Dec. 3, Feb. 6.—*F. Mason*, Nov. 7, Dec. 15, 16.—*Mrs. Wade*, Dec. 15.

ARRAGAN.—*G. S. Comstock*, Aug. 5, Nov. 28, with *J. L. Stilson*, Nov. 22, Dec. 8, March 13 (2).

ASSAM.—*C. Barker*, Jan. 1.—*M. Bronson*, Jan. 2.—*N. Brown*, j. Sept. 3.—March 31, April 13.—*O. T. Cutter*, Jan. 27, 30, Feb. 12.

SIAM.—*R. D. Davenport*, Jan. 22, Feb. 13, 23.—*J. Goddard*, j. Sept. 17.—Feb. 5, Dec. 20, Jan. 16, 29.—*J. T. Jones*, Oct. 17, Dec. 14, Jan. 11, 15, 22, Feb. 23.

CHINA.—*Mission*, Feb. 27, March 5.—*W. Dean*, Nov. 10, Jan. 2 (2), 3, 10, Feb. 1.—*D. J. Macgowan*, Nov. 7, Dec. 15, 27, Feb. 18, May 14.—*I. J. Roberts*, Jan., Feb. 17, March 12.—*J. L. Shuck*, Jan. 1, Feb. 1, 8, March 1—4.

TELOOGOOS.—*S. S. Day*, Feb. 21, March 23.—*Mrs. Van Husen*, Jan. 22 (2), with *J.*

BASSAS.—*I. Clarke*, j. Sept. 2—Jan. 18, Jan. 8, March 5, April 2.—*W. G. Crocker*, Feb. 16.

GREECE.—*A. N. Arnold*, Feb. 21, March 21, May 11, June 20.—*R. F. Buel*, Feb. 15, March 11.—*Mrs. Buel*, May 30.—*Mrs. H. E. Dickson*, Feb. 21, May 10.—*Miss. S. E. Waldo*, Feb. 21, May 20.

FRANCE.—*E. Willard*, May 11.

GERMANY.—*J. G. Oncken*, March 13, 28, April 10, 23, June 11, 12.

OJIBWAS.—*A. Bingham*, April 18, May 30, July 1.—*Miss H. H. Morse*, June 8.

OTTAWAS.—*L. Slater*, April 1.

SHAWANOS, &c.—*F. Barker*, May 6.—*I. D. Blanchard*, June 30.—*J. Mecker*, April 13, June 26.—*J. G. Pratt*, March 27, May 1, 15.

CHEROKEES.—*E. Jones*, March 28, May 23, June 3, 11, 27, July 10.—*H. Upham*, June 8, July 5.—*W. P. Upham*, March 16.

CREEKS.—*E. Tucker*, April 5.

CHOCTAWS.—*R. D. Potts*, May 27.

Donations,

FROM JULY 1 TO AUGUST 1, 1844.

Maine.

Wiscasset, Bap. Fem. For. Miss. Soc., Mrs. Margaret Wallis tr., per Mrs. Elizabeth Packard,	3,75
Warren, Miss Amelia Debleoara, per Rev. Joseph Wilson, for support of a Karen child,	1,05
Leeds, Bap. ch., Rev. S. S. Leighton pastor, per Henry Jennings,	1,89
Camden, 2d Bap. ch. and soc., Hiram Bass tr., per mon. con., per J. C. Stetson,	14,56
Machias Port, Bap. ch. and soc., per H. Fletcher,	5,00
	26,25

New Hampshire.

Jaffrey, Bap. ch., Rev. A. Belknap pastor, per Eli Smith,	5,00
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Vermont.

Grafton, per Rev. M. Merriam, as follows :		
Bap. ch., mon. con.,	4,14	
A friend	2,00	
Mrs. Fairbanks	1,00	
	<hr/>	7,14

Massachusetts.

Worcester, Pleasant St. Bap. ch. and soc., per H. G. Fitch,	37,50	
Neponset, Ladies For. Miss. Soc., Miss C. B. Minot tr, per Rev. B. Miner.	14,00	
Newton, students of Theol. Inst., mon. con. for July and Aug., per J. S. James, tr.,	26,60	
West Cambridge, Bap. ch. and soc., per Rev. T. C. Tingley, with a gold ring,	10,04	
Attleboro ² , a friend to missions	,50	
Abington, Bap. ch., per Rev. E. C. Messenger,	25,00	
Charlestown, 1st Bap. ch. and soc., mon. con.,	36,61	
do., do. do. Wade Miss. Soc., Mrs. Clarissa Rob- inson tr.,	50,00	
per C. H. S. Arnold,	<hr/>	86,61
Oxford, 1st Baptist ch. and soc.	39,00	
Leicester, Bap. ch. and soc.	21,25	
East Brookfield, do. do. do.	73,30	
Wales, do. do. do.	31,45	
Holland, do. do. do.	4,25	
Sturbridge, do. do. do.	36,80	
Monson, do. do. do.	11,62	
East Longmeadow, Bap. ch. and soc.	30,00	
Three Rivers, do. do. do.	41,00	
Belchertown, do. do. do.	33,70	
Chickopee Falls, do. do. do.	100,50	
Cabotsville, do. do. do.	50,00	
per Rev. J. B. Brown, agent of the Board,	<hr/>	472,87
Boston, Federal St. ch. and soc., per Ebenezer Jones,	274,50	
do., do. do. do. do., mon. con., per C. A. Gould,	13,56	
	<hr/>	238,06
do., Charles St. ch. and soc., per Aaron Brigham,	60,00	
do., do. do. do. do., a lady, per Rev. Dr. Sharp,	25,00	
	<hr/>	85,00
do., Baldwin Place, a friend to missions	5,00	
do., Bowdoin Square Baptist Board of Benevolent Opera- tions, S. G. Bowdlear tr., mon. con.,	50,00	
do., Harvard St. Bap. ch. and soc., mon. con., per John Put- nam,	27,64	
do., do. do. Young Men's For. Miss. Soc., Joseph E. Stanwood tr., for sup- port of a native preacher in Burmah,	50,00	
	<hr/>	77,64
	<hr/>	1178,82

Rhode Island.

Newport, 2d Bap. For. Miss. Soc., for support of a native preacher in Burmah, per Ben- jamin Marsh, Jr.,	50,00
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Rhode Island Baptist State Con- vention, V. J. Bates tr., as follows :		
Providence, Rev. Allen Brown, for Karen preacher,	25,00	
do., 1st Bap. ch. and soc., mon. con. for July, including avails of jewelry,	41,42	
Woonsocket Falls, Miss Bullock, per Rev. J. B. Daman,	2,00	
	<hr/>	68,42
	<hr/>	118,42

Connecticut.

New London, Mrs. H. Thomp- son, for China Mission,	10,00	
Colchester Borough, Bap. ch., per Rev. R. C. Mills,	9,19	
	<hr/>	19,19

New York.

Schoharie, Rev. Avery Briggs	10,00	
Dutchess Association, G. W. Houghton tr., per Rev. I. M. Allen,	2,00	
Oneida Baptist Association, E. Palmer tr., per Rev. Jirah D. Cole,	11,00	
St. Lawrence Baptist Con- vention, J. Spencer tr., as follows :		
for Burman Miss.,	1,50	
" gen. purposes,	39,50	
	<hr/>	41,00
Fort Covington, Bap. For. Miss. Soc., J. Wallace tr.,	14,00	
Hudson River Association, as follows :		
for China Miss.,	5,00	
" African do.,	7,00	
" gen. purposes,	224,03	
	<hr/>	236,03
Sussex Baptist Associa- tion, Rev. S. R. Barnett,	6,37	
New York city, Berean Bap. ch., per Rev. Aaron Perkins,	14,60	
do. do. do., Tabernacle Bap. ch., mon. con.,	24,37	
do. do. do., a lady, for Tavoy Mission,	1,00	
per Wm. Colgate,	<hr/>	348,37
Black River Bap. For. Miss. Soc., Henry G. Potter tr.,	140,00	
	<hr/>	500,37

New Jersey.

Caldwell, Mrs. Ann Mott, per Wm. Colgate,	1,00
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Pennsylvania.

West Chester, Sab. school	1,00	
Mooredale, James Moore, Sen.	30,00	
John White, miss. box,	4,38	
Jewelry sold	4,00	
per Rev. E. Kincaid,	<hr/>	39,38
Philadelphia, Mrs. Mary B. Wat- son, of 1st Bap. ch., for sup- port of a Karen native preach- er, per J. Edmunds, Jr.,	100,00	
Bridgewater Association, W. S. Wilson tr., per Wm. Colgate,	70,00	
	<hr/>	209,38

<i>District of Columbia.</i>	
Washington, a colored member of the 1st Bap. ch.	1,00
do., as follows:	
1st Bap. ch.	51,69
Rev. O. B. Brown,	20,00
	71,69
do., 3d Bap. ch.	75,18
do., Navy Yard Bap. ch.	2,10
Alexandria, Bap. ch., as follows:	
An evening collection	16,55
John Withers	100,00
Sarah, a colored sister	,05
	116,60
per Rev. E. Kincaid,	265,57
	266,57

<i>Virginia.</i>	
Virginia Bap. For. Miss. Soc., A. G. Wortham tr., Rev. Robert Ryland, per Rev. Prof. Ripley,	50,00
Patetaunt Springs, For. Miss. Soc. in the Institution, per Rev. J. Bradley,	5,00
	55,00

<i>North Carolina.</i>	
Spring Hill, Bap. ch., for Burman Miss., per Wm. Colgate,	20,00

<i>Alabama.</i>	
Tuscaloosa, Bap. ch., per Rev. Dr. T. F. Curtis,	109,62
Alabama Baptist State Convention, per Rev. Jesse Hartwell, as follows:	
Zebulon Rudolph, Jr., per J. H. Devotie,	25,00
Marion, Bap. ch., mon. con.,	20,00
do., do. do., for African Mission,	15,00
	60,00
	169,62

<i>Mississippi.</i>	
Preston, united Bap. churches, Rev. H. B. Hayward pastor, as follows:	
Mon. concert of the whites	18,67
do. do. of the colored	7,88
Public col.	7,10
	33,65
Troy, Bap. ch. and cong., Rev. H. B. Hayward pastor, as follows:	
Public col.	21,75
Sunday school	5,00
W. R. Gentry	5,00
	31,75
per Wm. Bond,	65,40
Rev. J. Middleton	25,00
Hephzibah, Bap. ch., per W. L. Balfour,	5,00
per Wm. Colgate,	30,00
	95,40

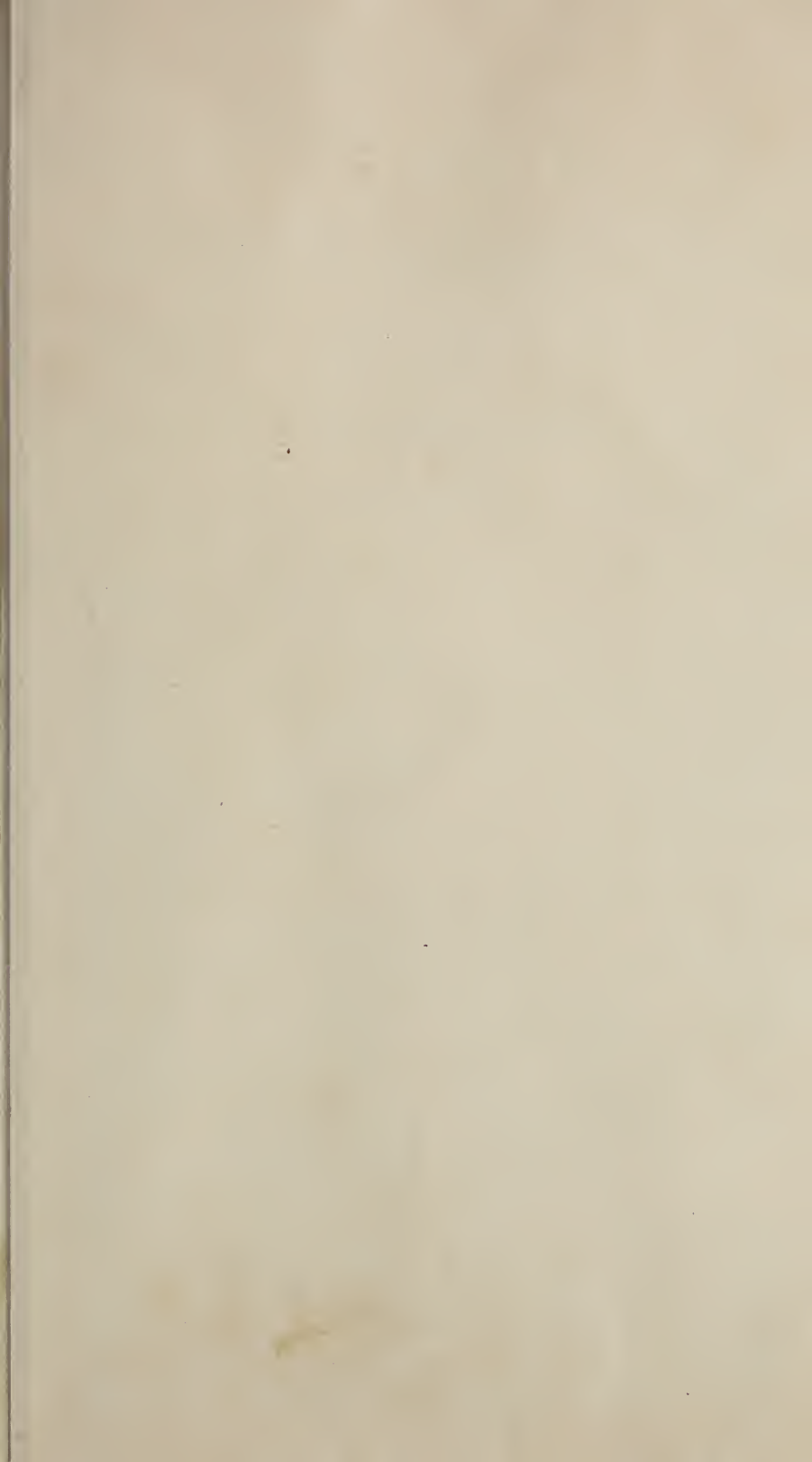
<i>Kentucky.</i>	
Georgetown, Mrs. Margaret H. Ewing, per Rev. I. M. Allen,	1,00

<i>Ohio.</i>	
Rocky River Association, B. Rouse tr.,	32,71
Birmingham, Bap. ch.	1,75
Henietta, do. do., mon. con.,	5,34
do., Mrs. Jane Powers,	1,00
	6,34
Little Mount, Bap. ch.	4,93
Concord, do. do.	3,00
Geauga Association	6,12
J. Bailey	9,00
Newbury, R. Gore	,50
Lorain Association,	5,29
Fairfield, Bap. ch., mon. con.,	8,46
Norwalk, do. do., do. do. one month,	8,53
Ashtabula, do. do., do. do. four months,	8,63
Jefferson, Bap. ch., H. Looming tr.,	5,37
Kingsville, Bap. For. Miss. Soc., J. S. Smith tr.,	13,00
per Rev. J. Stevens, agent of the Board,	113,63
East Euclid, Bap. ch., mon. con., per Lynan Wilder,	5,00
	118,63

<i>Michigan.</i>	
Pontiac	9,90
Miss Emma Darron	1,00
Senavee Association, col. at Adrian	22,80
Adrian, Bap. ch.	10,00
Washtinaw Association, col. at York	13,30
Rev. J. D. Hosford	1,25
Brookline	20,50
Pair of gloves sold	,50
Amos Walker	1,00
Wm. B. Brown	5,00
Joseph's River Association, col. in Constantine	15,88
Schoolcraft, mon. con.,	4,18
A friend	,25
Otsego, Bap. ch., mon. con.,	2,66
Allegan, do. do., do. do.,	2,55
Mrs. Ring,	,50
Kalamazoo Association	41,37
Dexter	5,15
John Chandler	1,00
Rev. Marvin Allen	2,00
A friend, a gold ring.	
Detroit, Bap. ch.	65,12
Ann Arbor, Bap. ch.	36,64
Michigan State Convention, R. C. Smith tr.,	250,00
per Rev. Alfred Bennett, agent of the Board,	512,55
	83304,34

The Treasurer also acknowledges the receipt of a donation from the American and Foreign Bible Society, to aid in the diffusion of the sacred scriptures in China, of 1000,00

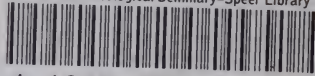
H. LINCOLN, *Treasurer.*



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